our life-long cherished hope of seeing and being reunited in
the higher relations of spiritual nature with those beloved of us
who have preceded us—a hope that the parting is only for a
short-term—a hope that saves us from a torment too great
to bear—a hope that sustains us in bearing the burden of our
further life with resignation and fortitude,
—a hope kindled
in us by God alone, an unbroken fulfilment of which is guaran-
teed by the light of His own love to us ? Is it conceivable
that our Father Supreme and Mother Divine will, by confining
us in these perishable bodies through a series of births, hinder
our spiritual and moral life in the path of increasing progress
and ever-lasting advance towards Him for living the larger
life, the life of holier self-consecration, for attaining goodness
of character with all the blessedness of purity and peace,
happiness and bliss which that state involves, for adoring
and enjoying constant communion with Him in the august
assembly and the glorious company of all good men, saints and
sages, unencumbered and untrammelled bv the hindrances
and distractions of a mortal life, for attaining eventually
a state of an uninterrupted consciousness of unity with Him—

a state of unmixed bliss and unspotted holiness—and above all for remaining in that blessed condition filled with new life and purified by His grace, eternally united in wisdom, love and joy with His infinite wisdom, love and joy, even as shadow unto light ?

It will be seen from the above controversy that among our own, people themselves, there are vast divergences of opinion on the doctrine of re-birth in a material body. The Brahmo Samajists, theArya Samajists, the Theosophists, the Spiritualists have their own particular theories. Thus there is a good deal of obscurity on-the subject of the particular form which our future life takes. We must keep our minds open and receive whatever truths that have been or "naay be scientifically established.